

Bernard, to Peter of Cluny, to Norbert of Germany, most detestable, and full of danger to the Church, to morals and authority. The year 1113, in which Bernard entered Citeaux, was the first year of Abelard's intellectual reign. As teacher at the school of Notre Dame, five thousand students gathered to hear the eloquence and audacity of this free spirit, some of whom rose to the highest offices of the Church. Bernard, opposed to him in every point, and at least as prompt to act, to speak, to write, united with Norbert and Abbot Peter to break the eagle's wings. In xxax, he was condemned at the Council of Soissons and was compelled to take refuge for a while in St.-Denis, Finally at the Council of Sens (1141) held before Louis VII. Bernard brought to an end the vendetta against the aged and broken philosopher. It no hard task for the Abbot of Clairvaux to show how philosophic ideas could verge into dangerous theology, Abelard had dedicated his ***Thcohgia*** to those who rejected the doctrine that anything might be believed without its being understood. He had described the heathen philosophers as superior to the Church Fathers and to the Jews,

The morality of the Gospel was a reformation of the Law of Nature which these philosophers had found and followed. Of original sin "it is **less** & sin than a punishment"; crime is not in the act but in the intention; those who crucified the Lord without knowing that He was the Saviour did not sin; Redemption was an act of pure love; the